

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

AUGUST, 1856.

The October Reports.

THE Missionaries are requested to send their Semi-Annual Reports to the Secretary, as near the 1st of September as may be, that the Reports and payments may be all in readiness for the meeting of the Board.

A Sunday in Chicago.

It was our privilege to spend Whitsunday, May 11th, in this great and growing city, at once the type and wonder of the West. After a hurried and fatiguing journey, the cordial greetings and earnest sympathy of the clergy and other friends were doubly grateful. We were especially indebted to the Rectors of St. James' and Trinity for a deep and kindly interest in our work, and a sincere desire to make our visit both pleasant and profitable. They are both doing a good and earnest work, which is well appreciated by large and influential congregations, and soon to be crowned and rewarded by new and noble churches. It is but a little more than twenty years since the unbroken forest, and waving prairie, marked the spot where now are seen the busy population, and earnest, rushing life of Chicago. The central and starting point for so many lines of railroad; the great highway of emigration through all the growing West; the rich repository of the treasures and

fertility which a kind Providence has so bountifully lavished all around her; the seat and source of manly energy, and a deep and thoughtful forecast; and a busy mart of trade and enterprise; the future growth and destiny of Chicago time only can reveal. That ten thousand persons should arrive and depart from this great centre every day; and that in the short interval of a year, between this and our previous visit, the population should have grown from eighty thousand to over a hundred thousand, may give some faint idea of the life and motion, the energy and soul of everything in this and other cities of the West.

On the morning of Whitsunday, we preached in Grace Church, for some time vacant, but then looking with high hopes for the arrival and services of their new Rector. In the afternoon we preached in St. James', and in the evening at Trinity Church, with collections on each occasion, which, though not as large as their Rectors desired, were nearly double what was contributed for our cause by the whole diocese of Illinois, the preceding year. After the second service, in St. James', it was our pleasure to meet with the gifted and excellent authoress of "*Wau-Bun; or, the Early Day in the North-West,*" who is the sole survivor of the little band of first communicants of the Church in Chicago, and whose husband is a useful and esteemed warden of the Parish of St. James'. I found we had common sympathies and associations, as her early days were spent near Fishkill, in our native county (Dutchess) in New-York, the scene of our first efforts in the ministry, and we could not but rejoice that, in the forming state of such a population, Providence had sent forth such pioneers to plant and to build.

One thing would strike a stranger with great force in the congregations of Chicago. It is not only the preponderance of men—for, by the last census, there were seventeen thousand more males than females in the city of Chicago—but of young men from eighteen to thirty-five, in the prime of life, with all their energies to wield, and all the work of life before them.

Never did I so realize the truth and force of the Apostle's words—"I have written unto you, young men, because ye are strong." "The glory of young men is their strength" to do and to bear, in the great work of life; and to have this vast army baptized with the dew of the morning, and consecrated to the service of God and his Church, what might they not accomplish for the cause of religion and virtue, for the good of their country, and the glory of their God and Saviour? I looked upon it as a happy omen, that I stood among them, on the Christian Pentecost; and most devoutly did I wish that the great energy of united, fervent, effectual prayer, from all the tribes and families of our Israel, might move the might and mercy of God, to come down with power and love upon this great multitude, and "baptize them with the Holy Ghost and with fire," and from among them, by their thousands, "add unto the Church daily of such as shall be saved."

In Chicago, too, we may begin to realize the power of *immigration*, as an element in our national welfare, and our character and prospects, as a Christian people. In the ceaseless tide, which, day by day, is flowing through Chicago, we may see the men of every land, and tribe, and tongue—English, Irish, Scotch, French, Welch, German, Swiss, Swedes, Norwegians—all press on together to meet and mingle in our common interests and our common destiny. To mould and blend them all harmoniously in the common brotherhood of man, and the one fellowship of Christ, should be our united, earnest aim, and end. For this we have but one means, the Gospel of Christ, in the Church of Christ, "as the leaven to leaven the lump," as the great balance wheel to guide and control the fearful working of these mighty energies. To care for the emigrant, then, in his soul's health, is at once our bounden duty and our highest interest. To meet him as he lands upon our shores, to follow him in his weariness and wanderings, to give him the privileges of the Church, which he once loved and prized, to save him from the awful vortex of worldliness and infidelity, and make him a helper in our interests and con-

licts, should rouse us to greater efforts, more earnest prayers, and more self-denying energies and sacrifices, in the great Missionary work.

If these reflections on the growth and the importance of Chicago be at all true and just, then may we multiply their weight and power, by thousands and by tens of thousands, if we would at all approach the truth and the reality. For Chicago is but the type and centre of what stretches far and wide in countless towns and cities, and in the broad circumference of a boundless continent, all before us. Take any one city, any one diocese of the growing West, and it seems a vast field, a mighty work. What is the field, then, and what must be the work, when we take in all these growing cities and towns—these rising, thronging States and Territories, in their bearing on our nation's welfare, and on the issues of eternity? The patriot and Christian heart may together rouse themselves "to expect great things, attempt great things," in this vast field, this mighty work. Dangers, great and many, are before us, and around us. The work is great. The time is short. The call of the Master is for united, earnest, vigorous efforts of prayer, and faith, and love, as we go forward "against this great multitude," "with our eyes upon the hills from whence cometh our help," and our heart and trust "stayed on the God of our salvation." The voice is clearly heard, "Go forward!" and the waters will open before us, and the mountains shall become a plain, while with zeal and love "we prepare the way of the Lord, and make straight in the desert a highway for our God."

The Messrs. Sellwood in California.

THE following extract from a letter of Bishop Kip, just received, will show how kindly these well-known Missionaries were received and speeded on their way. The message of the

Rev. John Sellwood is characteristic, and gives good promise of great usefulness, from his life so wonderfully spared and entirely consecrated :

"A couple of steamers back the Rev. James Sellwood and family arrived here. He had escaped uninjured in the massacre on the Isthmus, but had lost all his funds. I arranged matters to have them forwarded to Oregon, where, I hear from Bishop Scott, they have all arrived safe.

"Last steamer but one, Rev. John Sellwood arrived. He had been terribly injured, one ball having passed through the breast, just escaping the vital parts. He also had lost everything, but we did what we could to forward him to his destination. Although still suffering, I trust in a few weeks he will be able to resume duty.

"He told me to say to you, that after he was shot down, when lying on the ground, thinking he was mortally wounded, he did not for an instant regret having turned his face to the Pacific coast. He felt that he had done his duty, and the result was with God."

Non-Contributing Parishes.

THE following circular has been sent by the Domestic Committee to all those parishes which have not, as yet, contributed for the current year. A brother who received it writes thus : "Our deficiency in this matter depends, I feel quite sure, very much upon the clergy. I don't believe there is a parish in the land where something could not be raised. I do not know what is to be done, but could all the parishes be made to see things in a true light, there would be no want of funds to support all the Missions for which men could possibly be found." We trust this much needed and timely appeal will have immediate attention and bear abundant fruit.

MISSION ROOMS, NEW-YORK, July 1st, 1856.

REV. AND DEAR BROTHER,—The Domestic Committee beg to commend to you the cause of our General Domestic Missions. We have many openings of great promise, and the Bishops are calling for aid which we cannot grant. Several hundred parishes, including your own, have contributed nothing to our funds for the current year. For our work's sake, and the urgent and imploring wants of our cause and field, we ask you to

send us an early contribution, or at least within the next three months, so as to be included in the year ending with the 1st of October. We have great encouragement, from a growing interest and increasing contributions. Will you help us in our work, bear with us our burdens, and share in our encouragements and efforts?

An early attention to this subject will oblige

Your friends and servants in the Missionary work,

HORATIO POTTER, *Chairman.*

FRANCIS L. HAWKS,

LUTHER BRADISH,

LOT JONES,

CYRUS CURTISS,

JOHN HENRY HOBART,

JOHN DAVID WOLFE,

SAMUEL COOKE,

GEORGE N. TITUS,

ROBERT B. VAN KLEECK, *Sec'y and General Agent.*

THOMAS N. STANFORD, *Treasurer.*

Committee for Domestic Missions.

Remittances may be made to THOMAS N. STANFORD, TREASURER, 637 Broadway, New-York.

If your parish has already contributed, you will pardon the inadvertence.

Nebraska Territory.—Bishop Kemper.

WE have received a letter from Bishop Kemper, dated Omaha City, Neb. T., July 14, which came in the short space of *nine* days—so near are we to the newest of our opening territories, and so close is the tie which binds us to them in duty and in love. The Missionary Bishop was joined at Fort des Moines, by Bishop Lee, of Iowa; and they together travelled four days and three nights, to Council Bluffs and Omaha city, joined and aided by the Rev. Mr. Irish, of St. Joseph, Missouri, whose services are gratefully acknowledged. The Bishops both preached, and Bishop Kemper administered the Holy Communion to six communicants—among them the lady who wrote the letter on Nebraska, published in the *SPIRIT OF MISSIONS* not long since.

We give some brief extracts from the letter of Bishop Kemper. He thus writes of Omaha city:

“This place is not yet two years old. It is beautifully situated in a healthy country. Emigrants are settling 70 miles

west of the Missouri. Various towns are laid out, and especially on the banks of the Missouri. Here there are already 1,200 inhabitants crowded together in a remarkable manner. Even the Governor sleeps in his office, and takes his meals at a private house. Tents are seen in every direction. Already, in some respects, we are too late in the field. Missionaries should be in the Territory, to secure lots for the Church, in every new plot.

* * * * *

“Florence has been laid out five or six miles from this city. It is in the hands of able men, and in all probability the railroad from Iowa city will cross the Missouri at that point. Well fortified with letters, which I received at Davenport, I called there soon after my arrival in the Territory, and obtained a deed for three adjoining lots.

* * *

“Missionaries should be sent to this Territory, without delay. There is here already great intelligence and good manners. An able minister of the New Testament is therefore wanted—one who will be truly faithful in the performance of parochial work. I implore you search for such a one; forward him on; and let him come by the way of the Missouri, before the present excitement and interest have abated.”

Alabama.

Auburn and Talassee—Rev. G. W. Stickney.

THE field to which your Missionary has been appointed has been deprived of the stated services of the Church for some two years past. As yet, most of his attention has been given to Auburn, Macon county, where the number of resident communicants has been reduced to three.

In this place we have a church building, erected several years, though remaining in a decaying and unfinished state, and appealing to the pride of Churchmen to aid in its restoration and completion. He is happy to notice a favorable reception of his services, evidenced by an unusually full attendance, and efforts already made in behalf of the completion of the Church.

It is the object of your Missionary not to limit his labors to the two stations of your appointment solely, but to extend them as far and near as possible; and, consequently, he has been laboring regularly, during the past three months, at five different stations, four of which seem to promise encouragement, and from which we trust much fruit will be gathered, in due season.

Mississippi.

Carrollton—Rev. A. B. Peabody.

As the first of October is one of the times specified for Missionary Reports, I will only now say that I have been constantly engaged in my duties here. I have not been sufficiently long to perceive any fruits. I can only trust, and this I do, though my planting must be scant, and my watering meagre—that God may, eventually, give some increase! The ground here is full of stones and stubborn thorns. Money! money! money! is the universal absorbing topic. It is worth more than Heaven, and its possession for the few years commonly allotted to life here, outweighs the chance of an eternity of woe. Even Ministers of the Gospel, by many, cannot be regarded as seeking for anything but monied interests.

To the multitudes of Mammon's votaries, there are opposed some noble examples of sincere seeking after Christ and godliness.

In this neighborhood, the Church, like its great Head, is lowly, and despised, and curiously regarded. I sometimes meet with those, however, who have been fed from her store, and are familiar with her sober and edifying modes; though these are not unfrequently found astray, they have pleasing memories of her, and are not wholly destitute of a yearning for sweet communion with her children in the old bonds of fellowship. Such instances as the following are as pleasant waymarks by a dreary pathway:

A few Sundays ago, I officiated at one of my posts. The services were closed, and I was returning to the house of my hospitable entertainer—a planter, whose wife is *friendly*—to refresh myself and horse for a ride of 18 miles, to my usual boarding place. There were several of the little congregation going at the same time in the same direction. In crossing a stream, it happened that a lady and her husband, driving their carriage but a few feet a-head of me, stopped when in the stream to let their horse drink. I stopped to water mine. As we sat thus near each other, it occurred to me that I would offer the lady a prayer-book. She thanked me kindly, but she replied that she already had one. As we rode on together, I learned that, a little more than a year ago, she and her husband had removed from Virginia. While there she was a member of the Episcopal Church. After their settlement here, desiring to be in communion with some religious body, she united with the Methodists, believing that she should never again have permanent Church privileges. She assured me that she still loves the Church, and better than all other denominations. She is the Church's proper child, and, though at present a wan-

derer, would return with joy to its arms. May God grant her, and all who are struggling like her, an opportunity of returning!

Tennessee.

Franklin—Rev. M. S. Royce.

IN presenting my Quarterly Report, from April to July, I am happy to say that there is more ground for encouragement than for some time past. In the April Report I informed you that I had commenced a *free school* for the benefit of those children whose parents were unable or unwilling to send them and pay their tuition. The school was opened the 15th of February, and has been kept up without interruption to the present time—long enough to test its practical effect. I am more than satisfied with the result. The children all attend Sunday-School and Church, and always conduct themselves with propriety. Many of their parents and friends are also drawn to Church by the children. And now I have a Sunday-School of over *thirty* scholars, where I had none before. I have a class of what would otherwise be illiterate and prejudiced children, growing up to use and understand the liturgy and the catechism; and, what is still better, I have a standing memorial, silent, yet seen of all, that the Church is not the Church of the *rich* alone, but equally adapted to all classes. To gain such ends as these, I consider an object worth double the cost of such a school as ours.

My congregations in the morning have doubled and trebled, and sometimes quadrupled, what they were before the establishment of the school. I have begun to hold evening services in the country instead of town, and shall continue doing so during the warm weather. The first Sunday in April I preached to the servants on a plantation of one of my communicants, and, after preaching, baptized *forty-five* children and one adult. These servants had been reared Baptists, but, through the instructions of their mistress, they had become anxious to have their children baptized; and, after explaining the benefits of Infant Baptism, and the obligations of sponsors, I baptized the whole of their families, the parents standing as sponsors. I would that all masters and mistresses felt the responsibility of their station, as this young couple do. The lady devotes Sunday evening to the instruction of the younger servants; and her carriage-driver said to me when taking me home—"I believe Missus de best woman in de world. Why, sir, she don't mind singing and praying wid de black folks no more than if she was their own color."

Last Sunday I preached at a country church, four miles from town; had a good congregation, excellent responses, and fair singing. Expect to preach there once in two weeks.

Ohio.

Wooster and Ashland—Rev. R. K. Nash.

THESE parishes are very feeble; one—that at Ashland—is only an incipient parish; the other, at Wooster, has lost by successive removals much of the little strength it once had. St. James' parish, Wooster, numbers thirty-eight communicants. They are not all, however, within such convenient distance as to permit their constant attendance with us. We have nine communicants in Ashland, but, as yet, no organized parish. I officiate in Wooster two Sundays to one in Ashland. The distance between the two places is 21 miles. These places are the county seats of their respective counties. Ashland has a population of something over 1,200, and Wooster something over 3,000, within the corporate limits. The country round is well peopled by a thriving population. The population of Ashland county is returned as exceeding 23,000, and that of Wayne county as exceeding 33,000. These counties are dotted over with many small villages, but in none of them has the Episcopal Church a foothold, save in the county seats, and there our numbers are as yet small. It is with us in this whole region, as yet, the day of small things. These, however, are not the only counties in this condition. By a glance at the last Journal of the Convention of this diocese, you will perceive that there are no less than forty-four counties in which we have no Church organization whatever, and ten more in which there are no regular services; while there are twenty-one counties more in much the same condition as these in which I have been stationed, and have labored for the last two years.

I have, thus far, been able to meet my appointments regularly, though often, through much exposure, and even danger, from floods or severely cold weather. It is a wide field of labor, and needing much to be cultivated. Irreligion, and infidelity, and errorism abound. My heart is often pained at what I am compelled to witness, in my passing and repassing, of gross ribaldry and blasphemy; and I sigh when I reflect upon the future harvest which must be reaped for our country from this period of neglect of religious culture. There is labor enough for many Missionaries to do in this field, and all that I can do is but as a drop in the bucket,

compared with what is needed. It is truly disheartening to look around upon this moral waste. And what is worse is, that there is a large number of persons in these communities who never attend places of worship, even when they have the opportunity, but who are continually acting as the apostles of infidelity and error.

Our Church has suffered much from inveterate prejudices, studiously excited in times gone by, the effects of which, however, still remain, and throw many obstacles in our way. We have been looked upon, I know not why, with much jealousy, though I think that jealousy and dislike are giving way, and that now we begin to experience a considerable degree of sympathy from members of other communions. We may, I think, entertain hopes of a better state of things commencing. Untoward circumstances may, for awhile, retard the growth of our Church in this region, but I feel sanguine of ultimate success. Let it be borne in mind, however, that Episcopalians constitute but a small portion of the population of this region, and let not too much be expected. We shall endeavor to do, as God may enable us, the work assigned us, and trust that the action of your Committee will help us to stem the tide of opposition, till it shall have fully turned in our favor, as, apparently, it has already begun to turn.

Michigan.

Saginaw City and County—Rev. V. Spalding.

"BEHOLD the husbandman waiteth for the precious fruit of the earth, and hath long patience for it;" but his confidence in waiting, and the length of his patience, are as nothing, in comparison with those required in the spiritual laborer. The natural seed time and harvest continue to pass by him, year after year, filling all hearts but his "with food and gladness," while he stands at his post, anxiously watching the first development of "the blade" of his crop, not yet looking for "the ear," much less for "the full corn in the ear." Such, at least, is the almost imperceptible growth and increase of the plants of "God's husbandry," in my portion of the field. It is not so everywhere, I perceive. Some favored stations there are, where the spiritual growth almost outstrips the natural—where the seed has been sown, and has sprung up, and come to maturity, in less than half the time that I have been laboring and waiting here. I am reluctantly forced to the conclusion, then, that I am stationed in one of the most barren corners of the field, or else that my culture of it is very defective. Of this latter deficiency I am painfully conscious; but there can be

no mistake in attributing its unproductiveness to the former cause, in great part, as every one knows, who is acquainted with the country and its population.

This spiritually barren district, however, by reason of its advantageous location and thriving business, and consequent increasing populousness, is of quite too much importance, both present and prospective, to permit the thought of its abandonment, however unpromising its moral and religious aspect. "The field is the world"—not merely the most fertile spots in it, but the whole world. Some laborers must, consequently, be employed on the stubborn soils. And I ought to feel myself honored beyond my deserts in being permitted to dig here among the stumps, for the foundation and extension of my Master's kingdom, sustained by little else than the hope of being, in any degree, instrumental at last in bringing about the happy result that "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

In the first week in June, I attended our Annual Diocesan Convention. At every meeting of that body the gaps made in it by death or otherwise are painfully observable, and warn us distinctly that our time is short. Out of about thirty clergymen who usually meet on such occasions, there were only seven or eight present at our last Convention, who were members of it five years ago. A rather unusual and very interesting incident occurred at our late assemblage, in the presentation and admission to seats in the Convention of three Indians of the Ottawa tribe, as lay delegates from a regularly organized parish at the Griswold Mission, in Allegan county. They departed themselves with the utmost seriousness and propriety, and took a very efficient part in deciding some questions by their votes. One of them, the head chief of his tribe, addressed the Convention at considerable length, through an interpreter, setting forth the state of the Church amongst them—its wants, and their hope of having them supplied by their white brethren, and the benefits they were already reaping from their recent Christianization. Taken in connection with the fact that we have in this diocese a Presbyterian who is a full blooded negro, (and a very estimable man, too,) this incident of the delegation of Indians at the Convention furnished a striking exemplification of that catholic feature of the Church, that she embraces within her pale "all nations, and kindreds, and people, and tongues."

My services have proceeded in their stated round during the last quarter, with what effect time only can show. The statistics of my mission have undergone no material change since my last report, (made April 1st,) except that a Sunday-School at this place, which had been suspended for some time, on account of the inclement season, has since been resumed, and is now in operation, consisting of about 25 scholars and 8

teachers. It is sadly in want of books, especially instruction books, and is without the means of procuring them. My whole mission, too, is much in want of prayer-books, German as well as English, the cheap editions of which are not to be found in this country, while they, above all books, except the Scriptures, are the most efficient Missionaries. Books and tracts for circulation, also, on the evidences of Christianity, and on the distinctive features of the Church, would be of great service to me in my mission. But we are unable to purchase them. I read of the donation of such books as all those above mentioned to some of our Western Missions. Nowhere are they more needed than here; nowhere would they do more good, and nowhere, I trust, would the faithful few be more thankful for them. A great harvest might eventually be reaped from a little seed sown in this way.

Iowa.

Ft. Madison—Rev. W. Adderly.

We have just had the corner-stones of two churches laid, a short account of which may not be uninteresting.

By arrangement, May 12th, 13th, and 15th, were fixed upon for laying the corner-stones of church edifices at Fairfield, Washington, and Fort Madison. When the Bishop got as far as Washington, on his way to Oskaloosa, where he intended to spend Sunday (May 11th), he was obliged, very reluctantly, to give up the appointment, owing to the bad condition of the roads, of which you may form some idea, from the fact that the stage in which the Bishop traveled, when within a few miles from Washington, became so deeply embedded in the mire, that the horses could not drag it out, and another vehicle had to be procured to convey the passengers to the town. He, therefore, spent the Sunday in Washington. In the morning of that day, the Bishop preached to a small congregation, composed almost exclusively of the members of the church, in a private room, all the houses of public worship being occupied by their respective congregations. In the afternoon, Divine service was held in the Presbyterian house of worship, when he preached to a large and very attentive congregation; and again, at night, he delivered a discourse to young men, in the Methodist chapel, which was crowded to its utmost capacity. Numbers stood outside at the doors and windows, as they could not get into the house, the aisles being filled to the very pulpit. The next morning (Monday), all things being ready, and a large number of persons as

sembled, the Bishop laid the corner-stone of Trinity Church, Washington, according to the form of prayer prescribed, I believe, in the diocese of New-York on such an occasion; after which he gave an address, which occupied full half an hour in its delivery, but which was listened to with unwearied attention to its close.

Immediately after the address, the Bishop left for Fairfield, which he did not reach until late in the evening, nor until he was well drenched, it having rained for about two hours before he reached that place, and he being in an open buggy.

The following evening, all things being prepared, the corner-stone of St. Peter's Church, Fairfield, was laid, with form of prayer as before. Although the weather was very unpleasant, it having rained nearly as day, yet a large number of persons assembled, whom the Bishop addressed with no less effect than at Washington. In the evening, services were held in the Congregational house of worship, when he preached to a small but attentive congregation, the streets being in such a condition after the rain that it was almost impossible to get out.

All the services were of a very interesting character, and gave universal satisfaction. Every one seemed pleased, and went away with a very different view of our proceedings, and with very different feelings towards the Church from those entertained when they came. Many persons who had never attended the services of the Episcopal Church, or witnessed the laying of a corner-stone, may have attended from curiosity, and with a disposition to sneer at what was doing, but, we venture to say, few, if any, returned to their homes without being fully satisfied of the solemnity and propriety of both. We have yet to hear of a single word of disappointment, while the numbers who attended the services—the profound attention with which the Bishop's sermons were listened to—and the numerous expressions of satisfaction, not from our own people only, but from others also, testify to the happy impression left upon the minds of all who had the pleasure of attending the services. The Bishop's fine commanding figure, his rich and powerful voice, adapted to the open air as well as the house, was not without effect, while his suavity of manners, and devotion to the interests, temporal and spiritual, of his diocese, have won the respect and good will of all.

The corner-stone of the church at Fort Madison was not laid, not being ready. The work, however, will be commenced shortly.

Appointments.

In Iowa, Rev. James Trimble, to Lansing. In Wisconsin, Rev. John McNamara, to Geneva—from April 1st, 1856; Rev. John H. Egar, to Prairie du Chien; Rev. H. Martyn Thompson, to Elkhorn—both from May 19th, 1856; Rev. John O. Barton, to Superior, Douglas Co.,—from June 1st, 1856; in Ohio, Rev. James A. Latourette, to St. Paul's, Columbus—from April 1st, 1856; in Indiana, Rev. Elias Birdsall, to Shelbyville and Laurenceburgh—from June 1st, 1856; in Minnesota, Rev. D. B. Knickerbacker, to Minneapolis—from August 1st, 1856; in Kansas, Rev. Hiram Stone, from June 1st, 1856; in Texas, Rev. Lucius H. Jones, to Anderson—from August 1st, 1856; in Alabama, Rev. George White, to Florence—from January 1st, 1856; in California, Rev. Edmund D. Cooper; Rev. E. W. Hager, to Stockton.

Resignations.

Rev. M. F. Sorenson, of Mishawauka, Indiana—from May 1st, 1856; Rev. E. C. Pattison, of Shelbyville and Laurenceburgh, Indiana—from June 1st, 1856; Rev. P. B. Morrison, of Berlin, Wisconsin—from April 20th, 1856; Rev. J. E. C. Smedes, of Beloit, Wisconsin—from April 1st, 1856; Rev. W. H. Hill, of Nevada, California—from May 1st, 1856.

Acknowledgments.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from June 20, to July 20, 1856—

<i>New Hampshire.</i>	
<i>Portsmouth</i> —St. John's, Ladies' Missionary Association, of which \$10 is for Postage—\$50 for Western Mission.....	60 00
<i>Massachusetts.</i>	
<i>Andover</i> —Christ.....	23 36
<i>Boston</i> —St. Stephen's, per Rev. E. M. P. Wells, D. D.....	20 00 43 36
<i>Connecticut.</i>	
<i>Brookfield</i> —St. Paul's.....	25 05
<i>Hartford</i> —St. Paul's, Free Mission Church.....	10 84
<i>Middletown</i> —Christ, addl.....	5 00
<i>Newtown</i> —Trinity.....	35 00
<i>Norwich</i> —Christ.....	40 00
<i>Portland</i> —Trinity.....	20 00
<i>Sharon</i> —Christ.....	5 29
<i>Westport</i> —Christ.....	10 00 151 18
<i>New York.</i>	
<i>Albany</i> —St. Paul's—A Member.....	4 00
<i>Amenia</i> —St. Thomas.....	4 21
<i>Beechwood</i> —St. Mary's.....	18 92

<i>Huntington, L. I.</i> —St. John's.....	10 75	
<i>Morristown</i> —Christ.....	5 00	
<i>New Rochelle</i> —Trinity.....	56 00	
<i>New York</i> —St. Bartholomew's—Children of the Sunday-School, $\frac{1}{2}$	31 31	
St. James'.....	85 00	
<i>Sing Sing</i> —St. Paul's.....	40 00	
<i>Tarrytown</i> —Christ.....	41 42	
<i>Ulster</i> —Trinity, of which \$3 32 is from Sunday-School.....	13 32	
<i>Westchester</i> —St. Peter's.....	35 37	344 80
<i>New Jersey.</i>		
<i>Morristown</i> —Redeemer—A Member.....	1 00	
St. Peter's, addl.....	1 00	
<i>Rahway</i> —St. Paul's, Thank-offering of a Member, for recovery from sickness.....	5 00	7 00
<i>Pennsylvania.</i>		
<i>Germantown</i> —Christ, A Member.....	100 00	
<i>Lower Dublin</i> —All Saints.....	41 73	
<i>Mantua</i> —St. Andrew's.....	4 25	
<i>Morlaton</i> —St. Gabriel's.....	6 00	
<i>Pottstown</i> —Christ.....	24 00	
M. & A., Thank-Offering.....	5 00	180 98
<i>Delaware.</i>		
<i>Stanton</i> —St. James, $\frac{1}{2}$		2 50

Maryland.			
<i>Calvert Co.</i> —All Saints' Parish.	5 00		
<i>Havre De Grasse</i> —Miss S. E. W. for Oneida Mission.....	2 50		
<i>Upper Marlboro'</i> —Trinity, Mrs. Charles Claggitt.....	1 00	8 50	
Virginia.			
<i>Accomack</i> —H. G. Seymour, Esq.	11 00		
<i>Alexandria</i> —St. Paul's, Mrs. Elizabeth Winter, $\frac{1}{2}$	10 00		
<i>Boydton Chapel</i> —"The Misses Christ".....	2 50		
<i>Charlottesville</i> —A Student in the University.....	2 00		
<i>North-West Railroad</i> —Wm. Whitehead, Esq., $\frac{1}{2}$	5 00	30 50	
North Carolina.			
<i>Mocksville</i> —St. Philip's, $\frac{1}{2}$	1 50		
<i>Oxford</i> —St. Stephen's.....	10 00		
<i>Rowan Co.</i> —Christ, $\frac{1}{2}$	6 50		
St. Andrew's, $\frac{1}{2}$	1 25	19 25	
South Carolina.			
<i>Black Oak</i> —Trinity.....	25 15		
<i>Charleston</i> —St. Philip's, for Texas.....	3 00		
<i>Edisto Island</i> , Church on—For South-West.....	10 00		
<i>St. Bartholomew's Parish</i>	15 50		
<i>St. Helena Parish</i> —For Oregon.....	3 00		
<i>St. Thomas' & St. Denis' Parish</i> —For Texas.....	30 00		
<i>Waccamaw</i> —All Saints—For South-West.....	25 00		
Willtown —St. Paul's Parish, Christ Church, a Member, for Bishop McIlwaine's Diocese.....			
	15 00		
<i>Winyaw</i> —St. George's.....	7 60	134 25	
Georgia.			
<i>Rome</i> —St. Peter's.....		12 00	
Michigan.			
<i>Saginaw City</i> —St. John's.....	8 00		
"A Friend to Missions"....	7 75	15 75	
Wisconsin.			
<i>Oconomowoc</i> —Zion.....		3 50	
Miscellaneous.			
Through Dr. Bedell, for the Messrs. Sellwood.....		75 00	
Total from June 20 to July 20, 1856.....	1,101 07		
Total since Oct. 1, 1855.....		\$41,337 20	

ERRATA.—In the March No. *Frederick Co.*, Md., should have been *Calvert Co.* In the June No., \$34 08. credited to St. Paul's, Rochester, W. N. Y., should have been acknowledged as "special" for California. In the July No., Hervey Hall, Esq., of Columbus, Georgia, should have been credited with the \$250 for Oregon, there placed against Trinity Church, of the same place. The Church should have been credited with the \$43 against the name of Mr. Hall.

The following sums, in aid of the Domestic Missions, have been contributed through "The Episcopal Missionary Association for the West," in Philadelphia, by the following named Churches and Individuals, in all the month of June, 1856, viz :

<i>Western New-York</i> —From St. Luke's Church, Rochester.....	15 00		
<i>Pennsylvania</i> —From St. Mark's Church, New Milford....	6 50		
Grace Church, Lodersville.....	3 50		
Girard Life & Trust Co., for Interest.....	57 37		
A Member of St. Andrew's Church.....	75 00		
St. Philip's Church, Phila.....	300 00		
Missionary Assoc'n, Holy Trinity, Westchester....	5 00	447 37	
<i>Maryland</i> —From Rev. Dr. Johns, by Dr. Stevens....	50 00		
A Member of Emmanuel Church, Baltimore.....	6 00	56 00	
<i>District of Columbia</i> —Rock Creek Church.....		3 00	
<i>Virginia</i> —St. Paul's Church, Alexandria.....	50 00		
St. John's Church, Hampton.....	25 00		
Rev. W. H. Pendleton, Salem Parish, Roanoke.....	30 00		
St. Thomas's Ch. Orange County.....	5 00	110 00	
<i>South Carolina</i> —Dr. L. M. Desaussure, \$15; Col. T. M. Hancel, \$10; A Young Lady, \$15; Mrs. Gen. Eustis, \$10.....		50 00	
<i>Ohio</i> —St. James's Church, Zanesville.....		2 50	
<i>Michigan</i> —Orange Clark, Pipe Stone.....		2 00	
Total receipts in the month of June.....		\$685 87	
To which add balance on hand, June 1st, 1856.....		4,415 15	
From which is to be deducted the following, viz :.....		\$5,101 02	
June 4—Cash paid Missionaries, through T. N. Stanford, Esq., Treasurer of Domestic Com., N. Y.....		300 00	
June 7—Ditto, A. D. F. Randolph—Bill for Advertising....		34 13	
June 14—Ditto, paid Rev. John Sellwood, through T. N. Stanford, Esq., Treasurer, D. C.....		175 00	
Ditto, expense of publication of Annual Report..	25 00	534 13	
Leaving to be received by the Treasurer of the Domestic Committee, when appropriated by the said Association.....		\$4,566 89	
PHILADELPHIA, July 1st, 1856.			

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

AUGUST, 1856.

LABORERS WANTED.

"Has not the low state of funds caused too little effort to be made for recruits? The health and life of us each is precarious, and in faith should others be sent to supply our places."—REV. C. C. HOFFMAN, CAPE PALMAS, APRIL, 1856.

"I greatly fear, unless our little force is recruited soon, our brethren in the field will sink under their heavy burden."—REV. H. R. SCOTT'S LETTER, JULY 3, 1856.

WE have placed these words at the head of matter in this department, feeling that there is great weight in them, and that they deserve grave consideration. Sickness and death have thinned the ranks of our Missionary force in Africa. Several of our Stations near Cape Palmas have now no Missionary in charge, and this has happened while everything in these various places was encouraging the most vigorous prosecution of the work. And then, again, the stations that are in charge of Missionaries require additional laborers; the amount of labor demanded is too great for the few who are there. Their anxious hearts and hands stretch themselves to reach that which they have not strength to accomplish. Such a condition of things is to be deplored; it wastes, by overtaxing, that which the Church cannot afford to lose, the energy of her faithful, devoted Missionaries.

Last year men waited because money was not provided by

which to send them to their chosen fields. The Committee struggled through many months of pecuniary embarrassment; the men were sent—one only for Africa. Now we hope to go into the next meeting of the Board free from debt, but not without deep solicitude, because the work is great and the laborers are few.

During the year which has passed, the Committee felt so much the want of means, that they hardly had a heart to call for men. Meanwhile, in the expanding field of Africa, sickness has caused several to suspend their labors and return to the United States; and death has closed the earthly toils of others in that field.

We do not see how, in our slowly increasing receipts, we are to get the means for what the work requires; still, we must have men. Additional laborers must be sent to Africa, and that speedily. We ask the aid of the clergy in this matter, and especially of those connected with our Theological Seminaries. The work in Africa is a glorious work; no place offers a higher reward, for it is a place of much suffering for Christ's sake. They who have suffered there count the recompense abundant, and they who have died have, with their dying breath, witnessed a good confession concerning the blessedness of laboring there. We call earnestly for

MEN FOR AFRICA.

JOURNALS OF MISSIONARIES.

RECENT arrivals from Africa have put us in possession of Journals from some of the Missionaries. A portion of these we now give. These present facts and incidents in the daily life of our brethren, and give us an insight into the nature of their works, its lights and shadows, its comforts and discouragements. These journals deserve a careful perusal; they are prepared for the Church, and all should be so

interested in those who write them and in their work, as to give attention to their recital of Missionary labour, and offer prayers continually that God's blessing may make them abundantly successful.

JOURNAL OF REV. C. C. HOFFMAN.

ROCKTOWN, OCTOBER, 1855.

Monday, October 1st.—Three of the school boys came this evening to tell me that they trusted that God had sent His Spirit and renewed their hearts, and that they wanted to be baptized. I was cheered by their coming, conversed and prayed with them.

Tuesday, 2d.—Went to Fishtown ; heard the closing recitations of the scholars ; addressed some native women, with the Christians of the family. Had a talk with Jure, who is a candidate for baptism. He seems truly to be taught by the Spirit. I propose next Sunday to baptize him.

Thursday, 4th.—Monthly Mission meeting. After my lecture, N. S. Harris and G. T. Belell both made addresses. The collection for the station in Babo was \$4 04.

Friday, 5th.—Went to Cape Palmas ; preached in the evening and on Saturday morning at St. Mark's. On my return, on going through the large town, I found that the soldiers had just seized a man to give him sassawood. I entered the house, and very strongly expostulated with them. I was glad to learn that the next morning they released him, though not on the ground of my interference.

Had our monthly report, previous to communion, on this evening, at the house of G. T. Bedell.

Sunday, October 14th.—Baptized this morning at seven o'clock, in the Church, two of the school boys referred to on the first, John Waterbury and J. H. Tyng. In the afternoon, went to Fishtown, and baptized a native, referred to on the second, a man about five and thirty years of age. His native name is "Jure ;" he was baptized "Isaiah." The Baptism took place in the midst of a large collection of his people, beneath the trees, the usual place of assembling for service. Returned and preached at night at Rocktown. While God thus calls one and another into his kingdom, the Prince of Darkness still rules among the people ; this day having been appointed by them as one on which a sacrifice was to be made to "Cobe," the Devil of the Rocks, for a plentiful harvest. Against this wickedness I testified, and solemnly warned the people,

and called on them to unite with us on the following Tuesday in giving thanks to the great and living God.

Tuesday, 16th.—"Thanksgiving Day." This morning the school boys, as soon as they were up, sang the "Te Deum in front of the school-house, then formed a procession, and singing, marched round the Mission house to the Church, thence to the village and back. Prayers at 7, A.M., and after breakfast the boys were sent to the towns to call the people to service. About thirty came, chiefly the old and head men. After appropriate opening services, and an address from the Missionary, two of the native Christians spoke to the people; the "Happy Land" was sung in Grebo, and a native concluded with prayer. Many poor came after service for food, and some were sent to others in the towns.

Saturday, 20th.—Two of our native Christians went to the Bush country, Gnambo, to intercede for a number of prisoners held by this people, of their enemies, the Woraboos.

Sunday, October 21st.—No one in Church this morning from the town but a blind man, and a few children. This was owing to two reasons—one was, that the bell, usually sent by a school boy to be rung in two of the towns, was not rung there this morning; and the other reason was, that the soldiers were engaged in giving sassawood to Torobo, (Town Prince,) the man who some weeks before took refuge from the soldiers in the Mission house. In order to clear his character, and prove his innocence of the crime of witchcraft, he had twice drank sassawood of his own accord at Middletown, whither he had fled; he now returned with a proud heart, and called the people to witness to his innocence. When I heard of this, just at Church time, I sent Bedell to expostulate, and beg of them, in my name, to observe the Sabbath. They refused; the town was full, but the Church empty. We were sitting at dinner, when we heard the bitter cries of a woman, as she was hastening to a town beyond us. What we thought might have occurred had happened, Torobo had drank the sassawood, and it had *killed him*. We could not but exclaim, "Is not this the hand of God?" This man had been solemnly warned; the wickedness of his having greegrees had been shown him, and acknowledged by him, and yet, though perfectly well aware of the sacredness of the Sabbath, he polluted it by coming to drink sassawood on it. He was in the prime of life, had eight wives and eighteen children.

Tuesday, 30th.—Went to the larger town to preach. The soldiers drum beat as I entered; I was about to call the people to listen to the word of God, when I was informed that the soldiers must all go to the palaver house, and that it would be best for me to wait, if I would have any to hear me. I went to the palaver house, and found that they were serving up a large fish, which that day had been caught, and which be-

longed, according to their laws, exclusively to the soldiers : no matter who caught it, they claim, cook and eat it. As I stood near, I was invited to partake of some ; they sent for a chair for me, and a plate was sent round that each party of soldiers might give a portion. So I partook of their feast, which being soon over, I went to the king's house, (where a number of them came,) and preached.

Again, during another month, I have enjoyed uninterrupted health, preached six times a week, and travelled over twenty miles each week ; and this, through God's mercy, I have been enabled to do ever since I came here in July last. My health at this time seems better than it was when I arrived.

My health has continued very good during the past month, and the duties of the station performed almost without an interruption.

Saturday, December 1st.—Took my usual walk in town, while many little regarded my presence. A sick man in one town, and a sick woman in another, received the Word with attention.

Heard the sad news to-day of the death of Mrs. Rambo, which occurred at Bassa, on the 10th November. Thus has another been called from her work to her reward ; her place is vacant on earth, to our sorrow, but filled in heaven to her eternal joy. May we who are left have grace to be faithful even unto death, that we may receive with her the crown of life.

December 5th.—Two of the native Christians, Bedell and Savage, went to-day to Worabo, to teach the people. They returned at six in the evening. They were kindly received, and had many people to hear them.

December 8th.—Rev. Mr. Rambo having arrived yesterday in the "Jamestown," from Monrovia, came to spend a few days with us. On Sunday he went to Fishtown, and preached to the natives.

December 11th.—Learn with sorrow of the failure of Mr. Scott's health, and the prospect of his being obliged to leave for America.

December 14th.—Preached on this the regular day (Friday) at Middletown ; had a house full of people to listen, notwithstanding the dancing of the Kroomen in town. I feared I should have none.

December 17th.—The examination of the school at this place was held to-day : that of Cavalla being held the same day, none of the Missionaries were able to be present except Rev. H. R. Scott.

The order of exercises were as follows, viz. : The roll having been called, and prayer offered, the children rose and sang the "Benedictus ;" after which, Edward Neufville, (a scholar,) examined the following boys in the "Peep of Day," from the 1st to the 26th chapter.

1. E. W. Hening, John Waterbury, Chas. Barret, Daniel Taylor, Robt. Shirley, Peter Anthon, J. H. Russell, H. Ball, J. H. Tyng, Benj.

Ackerly, J. Hamilton, Uphan McRae, O. J. Hammond, H. S. Bedell,* A. Clarkson, and Nyma, a blind boy.

2. G. T. Bedell, the teacher of the school, then heard the Testament Class, consisting of Alonzo Potter, Ed. Neufville, John D. George, E. W. Henning, O. J. Hammond, and Daniel Taylor; they read the first chapter of Hebrews, with Grebo explanations.

3. Potter, Neufville and George were examined in the second book of History, chapter LXXX.

4. Potter, in Arithmetic, Federal Money.

5. Neufville, in Arithmetic, Simple Division.

6. J. D. George, in Arithmetic, Multiplication.

7. Potter and Neufville, Smith's Geography, page 102.

8. Henning and Hammond, Parley's Tales about Europe, chap. XVII.

9. Barret, Taylor, Waterbury, Tyng, Ackerly and Ball, read in the School Reader, page 66.

10. Henning and Hammond, Scripture Lessons, chap. V.

11. J. G. George, Blackaller's Manual, to page 67.

12. Uphan McRae, Lesson 19, Second Reading Book.

13. J. Hamilton, Lesson 1, Second Reading Book.

14. J. H. Russell, Lesson 1, First Reading Book.

15. A. Clarkson, Union Spelling Book, Lesson XVI.

16. A. Potter, Ed. Neufville, J. G. George, Grebo Bible History, Part 2.

17. Robert Shirley, Peter Anthon, H. S. Bedell, spelling words of three letters.

18. A. Potter, Ed. Neufville, Smith's Grammar, to page 40.

The exercises for the day were closed by singing the Doxology.

December 18th.—The examination of the children from Fishtown and Hoffman Station was held to-day. The exercises commencing with the "Benedictus" by the children, and prayer offered by the Rev. H. R. Scott.

The school numbers 15 Scholars, and is under the care of Samuel Boyd, a native teacher.

The following scholars were examined in easy reading and spelling:

- | | |
|---------------------|-------------------------|
| 1. John Johns, | 7. Peter J. Shand, |
| 2. Daniel Cobin, | 8. Wm. F. Martin, |
| 3. Samuel Clements, | 9. William Wilberforce, |
| 4. Ths. B. Flower, | 10. Theo. De How, |
| 5. Elisha Dyer, | 11. Winthrop G. Gilman, |
| 6. Wm. H. Barnwell, | 12. Albert Smedes. |

* Day Scholars.

The most intelligent of these boys seemed to be William Wilberforce, who only having been *one month* a school boy, was reading easy sentences with fluency.

13. Alexander De Witt was examined in reading the Testament, Grebo Reader, Third Class English Reader, Mental Arithmetic, Addition, Spelling.

14. C. M. Butler was examined in Child's First Book of History, Spelling, (two syllables.)

15. G. M. Randall was examined in reading the Testament, Smith's Geography, page 97, Smith's Grammar, page 39, Definitions. Joseph Stimpson, a day scholar, and son of a native Christian, was examined in Spelling, Child's First Book of History, and Mental Arithmetic.

All the scholars, except Randall, were examined in counting, naming the days of weeks, months, &c., the Geography of Africa, and concluded by singing two hymns. A recess was now given of fifteen minutes, when the school from Cape Palmas, under N. S. Harris' care, was examined. The number of scholars is 13, of these

Horace Stringfellow, Dudley Tyng, Joseph Packard, and Rich. Duane, were examined in reading Testament, First Book of History, Spelling, (four syllables,) Primary Geography, and Bible History, in Grebo.

Thos. R. Steele, in reading Testament, and eight other boys, who still retain their names, were reading in the First Reading Book.

A general examination in Mental Arithmetic followed, and concluded by hymns, "Holy Bible," "I am young," &c.

We now had an address from Alonzo Potter, on "New-Year," and one from Ed. Neufville, on Christmas. Edward De Witt spoke on the subject of "the Bible," and E. W. Hening recited the first chapter of Eccles.

G. T. Bedell spoke on the importance of early religious instruction. The Rev. Mr. Scott made some concluding remarks. As we were giving gifts to the children, and about to dismiss them, we were visited by upwards of five and twenty natives from the interior. The opportunity was improved to give them instruction, and show them the advantages of early Christian education. This closed the examinations.

On Monday, 19th December, left Rocktown to attend the convocation at Cape Palmas, and the examination at Mt. Vaughan, and the Orphan Asylum; the former was held at the Mount, on Thursday, 20th. The Bishop, Rev. Mr. Rambo, Rev. Mr. Scott, and a number of persons from the colony were present. The examination of the male school was conducted by Mr. Samuel Williams; that of the scholars of the high school, by Rev. G. W. Gibson, in all numbering about 35 boys. The examination of the girls was conducted by Mrs. E. M. Thomson, who has about 30 under instruction. An address from the Bishop concluded the exercises.

On Monday, 21st, the examination of Orphan Asylum children was held, and the day scholars who attend the school; a number of visitors were present. Mrs. Scott conducted the examination, and the children showed that they had been well instructed. Sixteen orphans, and about the same number of day scholars were examined. It was the first examination of the children. The Bishop's concluding address was particularly appropriate and interesting.

The visitors were invited to examine the building, and everything was in most excellent order.

On Sunday, the 23d, the services of the convocation commenced. In the morning the Bishop preached, and confirmed about 15 persons, three of whom were natives—a man, a woman, and a youth. The woman was a Deyabo, or doctress. When the Bishop laid his hands on her head, he made the prayer in Grebo, and in the fulness of her heart she replied, "Nawio," I thank you. In the afternoon, the Rev. G. W. Gibson was ordained priest. The candidate was presented by Rev. H. R. Scott, who, with Rev. Mr. Rambo and myself, united in imposition of hands. In the evening, was held the Missionary meeting, at which reports were read, and addresses made. This meeting is always exceedingly interesting.

On Monday, 24th, was held the business meeting, the Bishop preached at night.

December 25th.—Christmas day. Services were held at St. Mark's, Rev. Mr. Rambo preached in the morning. In the afternoon, there was a Sunday-school celebration of the Sunday-school of St. Mark's and Mt. Vaughan school. Several addresses were made there. At night, our concluding services were held at St. Mark's, a sermon preached, and addresses made. The Church, during all our services, was well filled, and while we felt refreshed ourselves, we feel they were accompanied by the blessing of our heavenly Father.

December 29th.—Rev. Mr. Scott, feeling for some weeks past that his health required an immediate change of climate, left with his wife to-day in the bark Cora for the United States, via Rio. We shall miss them much, and feel their absence greatly. May they be spared to return to their work with renewed health and vigor.

In consequence of Mr. Scott's departure, the Bishop has appointed me to reside at the Orphan Asylum, with the supervision of St. Mark's, the natives at Cape Palmas, Rocktown and Fishtown stations, and in his absence, Cavalla. May the Lord grant strength and wisdom, and mercifully send forth more labourers into His vineyard.

The bark Mendi, from New-York, arrived on the 27th, bringing us letters and papers. We were happy to greet a number of Missionaries on

their way to Corisco and Toruba. They will probably sail the middle of the week, or second or third.

While my own health is excellent, that of Mrs. H. has not been good for some weeks past.

Miss Alley joins us on the first of January at the Asylum.

January 1st, 1856.—The Rev. Mr. Scott and wife having left for the United States, on the 29th Dec., we at once, by the appointment of the Bishop, took his place and entered upon the duties of the Station, at Cape Palmas, which embrace the congregation of St. Mark's, the native population and the Orphan Asylum, together with the general supervision of the two vacant Stations of Rocktown and Fishtown. In a few days we were joined by Miss Alley, who has the chief charge of the children of the Institution—of whom there are 17, including one whose expenses are paid. The Asylum building is still in an unfinished state—a sufficient number of rooms, however, are finished, so as to render our residence comfortable. We were unable to re-open the school until the 14th, owing to the laying of the floor of the rooms above the school-rooms.

Besides the boarders, there are 12 day-scholars. School commences at 9 o'clock, and continues till 1 o'clock; a sewing-school is held from 2½ o'clock till 4 o'clock, three days in the week. Our prayers are held at 7 o'clock in the morning, (at which each child repeats a passage of scripture,) and at 6½ o'clock in the evening. The ill health of Mrs. Hoffman prevents her taking any part in the schools.

Saturday, January 5th.—Went, as usual, to the native towns—visited a Christian woman Simede; with her, in her hut, was a child about ten years of age, in the last stages of consumption; I told her she should teach him what she knew of Jesus the Saviour—that he could not live very many days, and that she should teach him to pray; and she promised, very earnestly, that so she would do, and she did; for, when I went again to see her, the poor child was dead; but, said she, he prayed much to Jesus, God's Son, as I taught him. This woman was formerly a doctress—now an humble believer in the Lord. In another visit, this afternoon, I met a very different character, a man who gloried in calling himself a son of the devil—that the devil would do him good; and, in the next world, Christians would be burned, and want a drop of water to quench their thirst, while he, in happiness, would not give it.

Sunday, 13th.—Read service at St. Mark's this morning; Rev. G. W. Gibson preached, and I made an exhortation. In the afternoon, opened Sunday-School and preached in the native Chapel; at night, read service and preached. This is my usual Sunday routine of duty, except to preach alternating, in the morning, with Rev. Mr. Gibson.

Saturday, 19th.—Owing to sickness in the family, was unable to visit

the native towns. Rev. Mr. Rambo is visiting me—he is about starting for Bassa.

Wednesday, 23d.—After hearing N. S. Harris his recitations, in the afternoon made visits with him among the natives. Had our usual lecture at St. Mark's, in the evening.

Orphan Asylum—Cape Palmas.

February 1st.—We commence this month with sorrow. Our little daughter, taken sick a few days ago, this evening was taken from us—she died at half past 10 o'clock, having been apparently unconscious for seven hours previous to her death. She is safe and happy with Him who loved her and called her from the sin and suffering of this world. She was buried at Mt. Vaughan the next day, the Rev. Mr. Rambo and Gibson taking part in the service.

February 9th.—Rev. Mr. Rambo sailed for Bassa.

Sunday, 10th.—After preaching in the native Chapel to-day, I was attracted by a blind woman who had attended services; she was returning to her house, and seemed to have been impressed by the services. Speaking to her of Jesus dying for her sins, she seemed much interested, and kept repeating the name of "Jesus," and said she feared she would lose His name, (*i. e.*, forget.) I asked, "if one should restore her sight, would she forget *his* name?" "Jesus has died to obtain the forgiveness of all your sins, and make you forever happy." "I cannot forget," she said, "the name of God's Son Jesus." So desirous of hearing was she, that she followed me far past the path leading to her house, and stood long, talking and listening to the Word of God.

February 11th.—Went to see Ude, the blind woman, in her own house; she took my hand in both of hers, and listened most attentively to Christian instruction. At the house of one of the chief men, about a dozen were gathered, to whom I spoke of the things of God.

February 12th.—This morning was carried to Rocktown, to have some of my things removed here;—returned in the afternoon, and found that the Bishop had arrived from Cavalla: he had been for some weeks suffering from intermittents, and was in hopes the change would do him good.

February 18th.—In order that the Bishop might prolong his visit, I went, on Saturday, to Cavalla to spend Sunday. I did not reach there till half past eight at night; preached to the natives in the Church of the Epiphany in the morning, and in the evening at the school-house. On the morrow, Monday, as I was returning, I found that the water had been drained from the lagoon, and it was for the most part dry. This caused much delay and fatigue, so that I was about six hours going twelve miles.

Friday, 22d.—Lectured this afternoon, having appointed service for every Monday and Friday during Lent.

February 29th.—I have enjoyed excellent health during this month, and my duties have been performed without interruption. Mrs. Hoffman continues to suffer from ill health, and is scarcely able to leave her bed. Miss Ally, too, is somewhat of an invalid, but her duties are performed without interruption.

JOURNAL OF REV. J. RAMBO.

Cape Palmas Convocation.

Sunday, Dec. 23d, 1855.—Being at Cape Palmas, on a visit, attended the interesting services of the Convocation. The opening sermon was preached by Bishop Payne, from 1st Sam., vii: 12. The discourse was highly interesting and appropriate. The congregation was large and attentive. *Fifteen* persons, including *four* natives, were also confirmed at the same service.

In the afternoon of the same day, Rev. G. W. Gibson, deacon, was ordained Priest; the sermon being preached by the Rev. C. C. Hoffman, and the candidate presented by the Rev. H. R. Scott.

The Missionary Meeting at night was still more interesting than the two previous services. Reports were read by Missionaries, Teachers, Catechists and Visitors, to the number of ten or twelve, about half of whom were natives. Several stirring addresses were also made by Missionaries. The church was full, and the audience gave good attention to the last, though the service was held till a late hour.

The facts mentioned in the reports showed that the past year had been, in several respects, the most important one in our Mission's history. May the good work go on till the whole of Africa shall be redeemed.

The services continued through Monday and Tuesday, (Christmas day.) On the morning of the latter day, the congregation was also good. May much real good have been done. Some Christians were surely greatly cheered, and, perhaps, some sinners aroused from their sleep of sin.

Sunday Labors.

Sunday, Jan. 6th, 1856.—Being at Cavalla, preached in two native villages, to small congregations.

Sunday, Jan. 20th.—Preached in the morning in St. Mark's Church (C. Palmas), and in the Native Chapel in the afternoon.

Sunday, Jan. 27th.—Preached at Rocktown, in the Chapel, and administered the Communion to *eighteen* persons.

A Funeral in the Mission.

February 2d.—Officiated with Rev. Mr. Gibson, this afternoon, at the funeral of KATE S., infant daughter of Brother Hoffman. This dear child was removed suddenly, being sick only about twenty-four or thirty-six hours. "Of such is the kingdom of heaven." The parents were greatly sustained by grace in this severe trial.

Return to my Station at Bassa Cove.

February 9th.—Took leave of friends at Cape Palmas this evening, and went on board the barque "Amphitrite," a German vessel. Could not go to sea till next morning.

Sunday, February 16th.—The barque being anchored at Nana Kroo, a native settlement, went ashore, and baptized the child of a Christian African, and preached to a few people.

February 25th.—Went ashore at Sinoe, a Liberian settlement, and spent the day and night. The war between the government and the natives of three tribes in this vicinity, has just closed, and the Liberian troops, from the upper counties, embark to-morrow for their homes.

Both parties had been aggressors. The war has been prosecuted for *one month*, though blood was shed on both sides three months ago. Peace is not yet declared, though it is hoped the natives will ask for it soon, as nearly *one hundred* of their towns have been burnt, and their farms laid waste. But few persons were killed on either side, as the natives, though numbering three or four times as many as the enemy, retired rapidly before them. Famine has been raging among the Liberians at this place, and it is likely to increase yet, notwithstanding food is being sent from other counties.

March 4th.—Owing to head winds and calms, our vessel did not anchor at Bassa Cove till this afternoon. This evening I find myself again *at home*, though since the *afflictive* Providence which removed my earnest and devoted companion from her *temporal* to her *eternal home*, the place seems to me no longer like home. I may not write (indeed it were impossible to describe) all that my stricken heart feels, since this mysterious dispensation. Yet through the grace of God, I can submissively say, "*The Lord's will be done.*" I believe my irreparable loss is her eternal gain. It becomes me to go on and *do* all and *suffer* all that my heavenly Father appoints me. I try to look to him *entirely* for help and comfort in this *deep affliction*.

Regular Duties—Preaching—Visiting, &c.

March 6th.—Lectured to a few Liberians in Lower Buchanan, half a mile distant.

Sunday, March 9th.—Preached in the morning in the Mission-house, (my residence,) where I also held Sunday-School;—a few colonists present. *P. M.*, held Sunday-School and preached in Lower Buchanan. Lectured at night in my house.

March 12th.—Preached in two small Bassa (native) towns, half a mile distant. One village has *five* and the other *six* huts in it. In the first I had *twelve*, and in the second *eight* hearers, of all ages and both sexes.

March 14th.—Preached in a native village three miles distant. There were only three huts, and *six* hearers. All the villages here are small, and scattered often far apart. This makes my Missionary journeyings frequent, and often with little to encourage me, especially at this season when few persons are at home—nearly all being on their farms at a distance.

March 15th.—Visited several sick colonists in Lower Buchanan—these often suffer much in this country. There seems little sympathy for the sick among the neighbours: and generally there is little ability or disposition among them to render to such substantial aid. Truly did our Saviour say, “the poor have ye always with you.”

Sunday, 16th.—Preached in the morning in Upper Buchanan, in the Court-house, to about forty persons. At one o'clock, *P. M.*, preached in a native village to *twelve* persons. Preached at three o'clock to a small colonist congregation at Lower Buchanan. The two Liberian settlements, which constitute the city of Buchanan, (so called,) are two and a half miles apart, and number, together, only about 500 inhabitants.

Missionary Excursions—Preaching and Intercourse with Bassas.

March 19th.—Visited the Bassa settlement of Tobacanee. It lies directly on the coast in a S. E. direction from my house. I took a hammock and men. The tide being well up, the sand was soft, and I had to use my hammock. Found the king (Joe) quite sick. He seemed glad to see me, and is willing that I should visit and preach in his settlement when I can. There are three small villages, containing in all less than 150 souls. I arrived there at twelve M., and could find only some twelve or fifteen persons to hear me—nearly all the people being on their rice-farms, a few miles distant. I dined on rice, fowl and palm-butter, dashed me by the King.

The huts in these villages, like those generally on this part of the coast, are small, square buildings, with thatched roof, walls and floors of plaited bamboo. Some towns have huts with walls of sticks placed upright, plastered with clay inside and outside; the floors are elevated two or three feet above the ground; the doors are four to five feet high—and there are, in some huts, one or two windows; there are elevated berths of bamboo to sleep in, and a comfortable verandah, often with seats in front of each hut. Some of the smaller houses are only six or eight feet square. One twelve feet square would be considered very large. I like the larger ones far better than those of the Greboes, though they are less durable.

The land at Tobacanee is elevated immediately on the beach, but there is a stream and swamps three hundred yards in the rear of it. The few people I saw were civil, and listened attentively to my message. This was one of the first, if not the *very first* sermon, they ever heard. New Cestors, the late seat of notorious slave factories, or barracoons, is only four or five miles S. E. from this place. Those factories were broken up by the Liberian government, in 1849. The slave-trade well nigh depopulated half of the Bassa country. I hope the Gospel and civilization will bring back from the bush the panic-stricken inhabitants.

March 21st, (Good Friday).—Made a third visit to King Peter, Harris' town. He lives about seven miles from my house in the interior. I took a canoe at President Benson's farm, two miles distant, and ascended the Benson river some three miles, and taking a branch on the left, ascended it one mile and a half, where there is a beautiful cluster of trees. Here we debarked, and walked half a mile to the royal town.

The flats on either side of the river* are thickly covered with mangroves. The whole country on either side is low. Only occasionally did I see any elevated land of sufficient extent for a *ten* acre farm. The scenery is very uninteresting; and the effluvia arising from the bare roots of the poisonous mangrove, is very unpleasant, and, no doubt, makes this whole country much more unhealthy than it would be otherwise.

We found King Peter at home, almost alone. His town, though a large one for the Bassas, numbers less than 150 souls. Nearly all these were on their farms—too far off to be called. I could find only six or seven persons to preach to—these were attentive.

* The Benson is one of three rivers which empty into the same estuary. The Mechlin, the most northern, is small, like the Benson, and its flats are lined with mangrove. The St. John's, between the two, is the largest, and has no mangrove about two miles from the mouth. This river has beautiful farm-land on either bank; and considerable of it is already occupied by farmers, whose cottages are built on beautiful hills near the river.

The King professes great friendship for Missionaries. He always invites me to visit him often. He is still a heathen, and has his *twelve to twenty* wives ; but not a gree-gree is seen in his town. His people, too,—as all the natives near the Liberian settlements are required to do,—keep the Sabbath ; at least nominally.

I hope to visit him at least monthly. I shall have to spend the night there, however, if I succeed in getting hearers. There are several large and well-built houses among the *twenty* in his village.

I feel that I had accomplished but little after a very fatiguing day. But the heathen must be sought, even by great labor. This village, and the settlement at Tobacanee, are the largest to be found within seven miles of my residence. The few villages nearer, range only from *twenty to forty* persons in each, including children.

I seldom am visited at my home by natives. I have had of late only two or three interviews with them in my house. Those whom I have conversed with seem to have very slight knowledge of the Gospel. Some villages have been occasionally visited by the Liberian preachers here ; but, as yet, little has been done for them. May the Lord bless the efforts He has enabled me to commence in behalf of the heathen Bassas.

Communion—A Funeral—Cottage Lectures.

March 23d, (Easter Day.)—Preached in the morning in the Mission-house, and administered the Communion. In the afternoon attended the funeral of Mrs. C., who expressed a hope through Christ in her last illness.

March 27th.—Held my usual weekly lecture this afternoon, at four o'clock. It was held in my house. It changes from house to house, to suit my scattered congregation, few of whom are able to attend regularly at my house, being nearly a mile from some of their residences.

CHINA.

JOURNAL OF REV. C. KEITH.

Sunday, October 21st.—Walked out to *Nien-ka-kok* to visit a sick family named *Wong*. Both the man and woman have for some months professed to believe, and have been anxious to be baptized, but there is something about them which seems suspicious. Though they profess to pass whole nights in anxious weeping for sin, there does not seem any

true sense of sin, or that teachable humility which might be expected in those who were really in earnest. They are both quite sick, and perhaps dangerously so; the man especially, looks miserably, and is said to have delirious turns every night. After leaving the house, we walked on to our school-house, to see how the old teacher in Mrs. K.'s shool fared. After talking a little, she asked what would become of Wong, if he died unbaptised; and then referred to the exceedingly unhealthy season, and the numbers who were dying, and said, "I am old, and may be taken sick any time. I believe in Jesus, why can I not be baptised?" I replied, that before we could truly believe, we must have a sense of our own sinfulness, and need of a Saviour. She said that she did repent sincerely. I asked of what? she said of idolatry, and added, that now for a month she had entirely given up all worship but that of Jesus. I asked her if she had not sinned in any other point besides idolatry, going over some of the commands to her. She said she could not recollect that she had ever done anything else that was wrong! She had never told a falsehood, never been angry, never coveted, so far as she knew, and trusted that Jesus would forgive her unconscious faults. What a revelation of the pride and hardness of the heathen heart, and how difficult to deal with them, when a woman of 70 years of age, with all apparent sincerity, declares that she has not sinned; and has so little tenderness of conscience that when particular faults are mentioned, which, as far as men can judge each other, she must often have committed, she can recollect none. I exhorted her to consider the subject; and after endeavouring to impress upon her the strictness of God's law, showed her some passages of Scripture to reflect upon, and left her, first telling her that she must seek the help of the Holy Spirit, if she would truly know her own heart.

October 23d.—Dr. Fish went out with me to see the man Wong, and after a careful examination, gave it as his strong suspicion that he was under the influence of *opium*. I taxed his wife with it, and she confessed, but said she had begged him to leave it off, and only procured it for him by his command, which, she said, as his wife, she must obey. On a former occasion, when he had been suspected, she had denied entirely that he used it, and so had he; there had evidently been a systematic course of deception going on for months.

October 30th.—To-day I re-commenced the revision of St. Matthew in this dialect, which had been interrupted for some months by my poor state of health. The Four Gospels have been printed once in this dialect, but the editions are now nearly exhausted, and it is very desirable to have a uniform edition, with many changes of phraseology. This work is nearly as slow as that of fresh translation, as they have to be read over, and every sentence weighed, first by me, and then by the Bishop.

Thursday, November 1st.—Dr. Fish went out with me to-day to *Nien-ka-kok* to prescribe for the poor sick. The notice had not been very widely circulated—but twenty-five came.

November 8th.—Dr. Fish went with me again to the country, and found a much larger number of patients, so that he will make a weekly visit.

November 11th.—Went in the afternoon to the country, and had another long talk with the old teacher. She appeared much more alive to her sinfulness, and the simplicity with which she related some instances of wrong doing, seems to evidence that the Holy Spirit is teaching her, though she has not yet become clearly alive to human corruption and the deceitfulness of our own hearts.

November 14th.—To-day, on visiting the schools in the country, we found that in the night a thief had “broken through,” and taken everything she had. (The common Chinese walls are only the thickness of one brick, laid lengthwise, and a hole is very easily and *silently* broken through them.) She said that she was awakened by some one pulling at the covering of her bed, and when she tried to hold it, it was snatched from her by main force. After she managed to arouse her neighbors, and get a light, she found all gone that she had, even most of the clothes she had worn the day before. She had been in the city last winter, and there the rebels had plundered her of everything, so that she was doubly destitute; but she bore it with great composure and fortitude, saying that if she cried her eyes out it would still do no good.

November 23d.—On going out to-day with Dr. Fish, we found very few, and were told that it was difficult for people to come so early in the morning, (9 or 10 o'clock,) so we concluded to make the appointment for the afternoon at two.

November 24th.—The woman *Wong*, spoken of before, came to see me, saying that she was now well, and wished to give her whole time to instruction, and wished to know when she could be baptised. I told her plainly that I could have no confidence in her after having systematically deceived me, and that I must see her in a very different state of mind before she could hope to be baptised. She insisted upon it that she had only obeyed her husband, and did not show the least symptoms of penitence. I told her I would teach her as often as she chose to come, but she must show a very different temper before I could think her at all a fit person for baptism. She left me, saying she should come often to be instructed, but I am persuaded she will not come again.

November 25th.—On our way to the country this afternoon, we overtook a woman dressed very nicely, but carrying provisions in her hand,

which she had been buying. She walked fast, and we suspected it to be the woman who had made such professions of sincerity to me yesterday, and so it proved to be. When she found she could not escape our observation, she turned herself so as not to speak to us as we passed, and was evidently ashamed to be detected in what was so openly wrong.

November 29th.—Found that the change of hour made a large increase in the number of those who came to be prescribed for.

Sunday, December 30th.—While teaching, as usual, some women who desire to be baptized, I heard a knock at the door, and found there a poor *leper* boy. I knew him very well as an applicant for charity, and as I had given him once already, I told him to go away. He said that he did not want money, but instruction. I told him to wait there until I was at liberty, and I would talk with him. He had often said, when asking for alms, "I believe in Jesus," but I had supposed it to be merely in the hope of getting a few more cash. I took him into my teacher's room, and questioned him as to his wishes and knowledge. He told me his story, from which it appeared that he was the son of a shop-keeper in a country village near here, and before his father's death had been sent to school, and otherwise well taken care of. When he was ten, the first symptoms of disease appeared, and soon after his father died, leaving him very little means, which were now quite exhausted. He said that he knew his feet would soon become useless, and that he had little time to be instructed, but yet he desired happiness in another world, and thought he could get it by believing in Jesus. He produced a little Catechism on the Creed, and read in it, to prove that part of his story; and added, that as he could read, it would not give me much *trouble* to teach him. His whole air and manner were such a combination of intelligence and suffering, that it made his appeal the more touching. Why should not his heart be as soft and ready to receive a merciful Saviour as one in more happy circumstances for this life? He is to come to me regularly for instruction.

December 31st.—To-day I finished the last chapter of St. John, thus completing my part of the revision of the Gospels.

INTELLIGENCE.

BISHOP PAYNE.—The recent arrivals from Africa give particulars of the Bishop's visitation of the various stations on the coast. We give below extracts from his letters. His last letters are dated at Monrovia, May 22, 1856. Measures had been taken to proceed with the erection of Trinity Church, Monrovia, the whole expense of which will be borne by the Sunday Schools of St. George's Church, in the city of New-York. A large part of the funds for this purpose are already in the hands of the Foreign Committee.

REV. AND DEAR BROTHER,—I left Cavalla for a visitation of our stations in Liberia, on Friday, 26th April. I had hoped that Rev. Mr. Holcomb would arrive before that time to take charge of my station during my absence: but disappointed in this, and not having made the present visitation for two years and nearly a half, I felt impelled to avail myself of the present opportunity, although in doing so I must leave my station in charge of only native assistants, with Mrs. Payne and Miss Williford.

Arrived at Cape Palmas, on Friday evening, I found our dear brother Hoffman sick of fever, and Miss Alley, now in charge of O. Asylum, far from well. My resolution to proceed was shaken, but my brother bade me go forward, nothing doubting all would be well. Next morning, before our vessel sailed, a note from him brought me intelligence that he was much better—indeed up, and able to conduct morning devotions in the Asylum. A vessel coming from Sinoe, the next colonial settlement above Cape Palmas, brought tidings that the people of that place were suffering—starving, indeed, in consequence of the disturbed condition of the country, following their late war with the natives. We immediately made up a purse of \$25 on board the ship, the captain contributing one-fifth of it, and invested it in rice to take to the sufferers.

By the same vessel which brought the above sad news, I received a letter from Rev. T. A. Pinckney, of Sinoe, announcing his intention to return to the United States, by the "Mendi." As he has been in the country the full time required by the rules of your committee to entitle him to the privilege of visiting the United States, and has had much suffering, I make no objection to his present determination.

Visit to Sinoe.

We arrived off this place on Monday, 28th inst., at one o'clock. Having been informed by Captain Miller that he would probably not remain more than twenty-four hours, I went immediately on shore. Mr. Pinckney met me on the wharf, looking perfectly well. Indeed, his health is now excellent. I found him occupying one of the most comfortable houses in Greenville, a part of which he had fitted up very neatly as a chapel. We appointed a service, which was well attended: and it was gratifying to observe present most of all of the ministers of the different Christian churches in town. I preached from Zech. xiii., 7-9, applying the subject to the late trying conflict and sufferings through which the community had been called to pass.

The rite of Confirmation was administered to two persons—a very respectable citizen of the place, who had been reared in the Episcopal Church, in Charleston, S. C., and his wife, lately a Baptist. I was gratified to find just arrived at the place, as a permanent resident, Doctor Isaac H. Snowden, with mother, wife, and child, and wife's sister. The Doctor informs me that he attended Grace Church, in Boston, and is most anxious that the services of our Church shall be continued at the place. In this feeling I fully participate—and shall, if possible, send down Rev. Mr. Green, of Monrovia, to take Mr. Pinckney's place; and, in faith, I hope, I have purchased a lot for \$130, for a mission chapel and building, when it shall please God to furnish the means to erect them.

I should advocate only the erection of a small framed chapel at Sinoe, not to cost, at the most, over *one thousand dollars*, and hereby invoke the favor of your Committee, or of individuals, and churches, through them, to enable us *during the present year, by contributions to this special object, to erect Christ Church at Sinoe*. Might not the large congregations of Trinity, St. Paul's, and Grace Churches, Boston, whence Dr. Snowden has come, thus provide for himself and family, with their friends, a place of worship? I hereby earnestly appeal to them, in this behalf. Most anxious am I here, as at all other stations under my care, to manifest some vital connection with him who *worketh ever* by ever onward movement: God help us! I was gratified to find that the people of Sinoe, though great sufferers in their late war, in mind, body, and estate, have quit themselves like men, and have still the manly bearing which, I trust, is the earnest of future success and prosperity.

We sailed from Sinoe yesterday about noon, and are now in sight of Bassa Cove. Rev. Mr. Pinckney was unable to get ready to leave on such short notice, but will probably follow in another vessel, and join us at Bassa Cove.

I have omitted to say that we have on board Miss Ball, who goes to the United States for her health. It is gratifying to see that the voyage thus far has proved favorable to her.

Visit to Bassa Cove.

At day-light yesterday morning, May 1st, the beautiful Dja mountain was visible in the distance through my state-room window, and the lofty cotton trees fronting Atlantic-street, in Buchanan city, were distinctly in view. As it would be some time before our ship would get in harbor, I thankfully accepted our kind captain's offer to accompany him on shore, immediately after breakfast, in the row-boat. In less than two hours we landed. As we approached the shore, the Mission-house, situated nearly in the centre of the curve forming the bay, peered beautifully through the palm trees, which have been tastefully trimmed up and left in front. The view from the Mission-house and premises in the harbor, as well as that from them, is very delightful; and now that the grounds are cleared and improved, I feel more than ever satisfied that the site is the best that could have been selected for our purposes.

I was most thankful to find our dear brother Rambo well, and earnestly engaged in the duties of his important and interesting station. He expresses himself doubtfully, in view of his late sore bereavement, as to the comparative healthfulness of this place, and the propriety of its being occupied by foreigners; but I tell him that only the same afflictions are accomplished in him as in his brethren in *all places in Western Africa*. It is deliberately in view of such afflictions that all should begin and carry on their work in this country—and, that instead of feeling doubtful, I earnestly desire and hereby beseech that he may be speedily strengthened by a fellow-laborer from the United States: and this is become now the more important, as Mr. Rambo informs me that the *Dja Mountain*, always spoken of in my communications as the most desirable location on all the Liberian coast to try the experiment of the comparative healthfulness of sea-board and mountain residence, is soon to be actually settled in part by colonists from New-Jersey. While, therefore, the wants of Buchanan city of Missionary influence remains the same, there is now open to the very midst of the Bassa tribe a high road for the Gospel. Verily there is scarcely a more interesting field for two or three Missionaries than this. Oh, that the Lord of the harvest would count our Church worthy to raise up and send forth from her midst so many faithful evangelists into *this field*! They must still come forth from America, for we have not Liberians yet to occupy the field, and the scanty contributions of the Church will not enable us to raise them up as we would. Mr. Rambo had at one time six promising boys at this station under instruction; but advices of pecuniary embarrassment from the Foreign Committee made it necessary

to dismiss all, except one ! Oh, how long shall we live at this poor, dying rate? May the Lord pour out upon his people that charity which will lead them to give and labor more generously in this cause! We ought and must, if we would accomplish our Mission, have a small training boarding-school at this station.

May 5th—I have passed three busy days on shore, at Bassa Cove. Friday was spent chiefly in visiting Lower Buchanan, with Mr. Rambo, where, in the afternoon, I confirmed two invalid persons in a private house. The settlement has much increased since my visit in 1853, having extended some two miles back from the sea-shore; and Mr. Rambo being near, is able to give much attention to visiting, and holding services amongst the people. In its immediate rear are several native towns, in which he also preaches.

On Saturday I visited Upper Buchanan, and preached in the afternoon in the Court House, a good brick building, kindly loaned by local authorities to Mr. Rambo for holding services. This portion of the town has also much improved; and I was glad to learn that a lot had been obtained in the vicinity for a place of worship, when God shall enable us to erect one. In the same place, we held services morning and afternoon: on the former occasion, I preached and confirmed several persons; and in the afternoon, preached and administered the Lord's Supper. The congregations were good, especially in the morning. In the evening, I walked down three miles, and again preached in Lower Buchanan. My observation and intercourse in this country has confirmed my previous impressions of its importance as a Missionary Station. Mr. Rambo has reason to be encouraged at the measure of success which God has granted him in the Colony, whilst his efforts amongst the natives only show him what a wide and open field lies before him in this direction. But he is *all alone*, and sadly needs help. O that God may send it to him speedily.

APPOINTMENT.—Mr. W. H. Davies, of Baltimore, has received appointment as a teacher and business agent in the African Mission. Mr. Davies will sail from Baltimore in the course of a few days.

REV. HEZEKIAH GREENE.—Mr. Greene has been appointed to take charge of the station at Sinoe, made vacant by the resignation of the Rev. Mr. Pinckney.

REV. E. W. SYLE.—A letter, received from Mr. Syle, informs us of the safe arrival of himself and family at Shanghai, on the 15th of April last.

Acknowledgments.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from June 20 to July 20, 1856.

Maine.

Gardiner—Christ Church..... 20 00

New-Hampshire.

Portsmouth—St. John's Church,
"Ladies' Missionary Society," for the African Mission..... 25 00

Massachusetts.

Andover—Christ Ch., Mrs. B. H. Punchard, annual subscription for African Mission..... 20 00
Auburndale—Little Lulu..... 38
Sandwich—St. John's Ch., offering for Africa and China, \$15; S. S., for do., \$6.... 21 00 41 38

Rhode Island.

Newport—Zion Church, S. S., toward education of W. C. Cozzens and Martha Littlefield, Africa..... 10 00
Providence—St. John's Ch., additional for China..... 50 00 60 00

Connecticut.

Ansonia—Christ Ch., an offering from the Missionary Box of a Sunday-school scholar..... 39
Danbury—St. James' Ch., offerings for Missions in Af. 10 14
Hartford—From B. G. W., a thank-offering for Female Orphan Asylum, Cape Palmas..... 5 00
New-Haven—Trinity Ch., Miss Laura Crittenden's annual appropriation for education of a child in Miss Williford's school, Af..... 20 00
Watertown—Subscription of F. D., for two copies of Cavalla Messenger..... 1 00 36 53

New-York.

Beechwood—St. Mary's Ch..... 15 00
Carmansville—Church of the Intercession..... 97 00
Little Neck, L. I.—Zion Ch., monthly offerings, \$24 58; S. S., \$11 96; Rector's offering, \$10..... 46 54
All for the Af. Mission.
Morris—Zion Ch., Mr. Amos Palmer, for Foreign Miss. 10 00
New-York—St. Bartholomew's Ch., S. S., $\frac{1}{2}$ 31 31
St. Peter's, S. S., for education of Hugh Smith, Af... 10 00
Peekskill—St. Peter's..... 8 00
Richmond, S. I.—St. Andrew's Ch., for education of David Moore, \$10 43; Africa, Genl., \$4 07..... 14 50
Tarrytown—Christ Ch..... 45 75
Ulster—Trinity Ch., \$14; S. S., \$3 32..... 17 32 295 42

Western New-York.

Homer—Calvary Ch., S. S..... 6 50
Rochester—Mrs. Thomas H. Rochester, for Rev. Mr. Hoffman, Cape Palmas... 10 00 16 50

New-Jersey.

Perth Amboy—Anonymous, for Africa..... 3 00
Princeton—Trinity Ch., \$95 12; Genl., for Africa, \$15; S. S., \$4 53; additional contributed by 4 members, \$3 25..... 117 90 120 90

Pennsylvania.

Erie—St. Paul's Ch., for education of a child called "Erie," in Mission school Africa..... 18 10
Harrisburg—St. Stephen's Ch. 7 10
Manayunk—St. David's Ch..... 11 00
Philadelphia—"Church of the Atonement," S. S., for Africa..... 40 00
"Church of the Evangelist," S. S., for African Mission. 10 00
Pittsburgh—St. Andrew's Ch., Ladies' Sewing Society, \$21; S. S., \$10..... 31 00
West Chester—Holy Trinity Ch., "Missionary Association" 5 00 122 20

Delaware.

Lewes—From W.....	10 00	
Stanton—St. James' Ch., $\frac{1}{2}$	2 50	12 50

Virginia.

Near Alexandria, Ludovica— J. Randolph, for scholar- ship in Africa.....	20 80	
Alexandria—Ladies' Sewing So- ciety, at the Seminary Hill, for the Church of the Epiphany, Cavalla, Africa, \$200; Cavalla Press, \$25 75; China, \$57.....	282 75	
St. Paul's Ch., Mrs. Eliza- beth Winters, $\frac{1}{2}$	10 00	
Augusta Co.—Boyden Chapel, $\frac{1}{2}$	2 50	
Charlottesville—Several Stu- dents in University.....	41 00	
Greensville Co.—Meherrin Par- ish, \$30 25; Mr. B. R. Wilson, for Af., \$5; cold. congregation, Hicksford, for Africa, \$4 75.....	40 00	
King George's Co.—St. Paul's Parish, frvm the Mission- ary Association, for the African Mission.....	30 00	
Lancaster Co.—Christ Ch. Par- ish, additional, \$5; Mrs. A. C. Chilton, \$10; Mr. A. L. Carter, \$2 50; Mrs. E. K. Hutchings, \$5; Mrs. W. L. G. Mitchell, \$2; Dr. M. Lewis, \$1; Mrs. Ann Ball, \$2.....	27 50	
Lawrenceville—St. Andrew's Ch., by Mrs. R. E. Has- kin's of Brunswick, \$3; offering of the cold. con- gregation, \$1.....	4 00	
North Western R. R.—William Whitehead, Esq., $\frac{1}{2}$	5 00	
Petersburg—Grace Ch., S. S. annual cont., for Af.....	25 00	
Fairfax Co.—Mt. Zion, (colored) station, Theological Sem- inary, for the education of Edward Appleton, Africa; received per Rev. H. Roy Scott.....	20 00	
Westend—St. Mark's Ch., S. S., for education of pupil in Africa, per Rev. Hugh Roy Scott.....	10 13	
Westmoreland Co.—Washington Parish, for Africa, \$11; Mrs. T. G. Addison, for Af., \$2.....	13 00	531 68

North Carolina.

Mocksville—St. Philip's Ch., $\frac{1}{2}$..	1 50	
Rowan Co.—Christ Ch., $\frac{1}{2}$	6 50	
St. Andrew's Ch., $\frac{1}{2}$	1 25	
Raleigh—Christ Ch., for Africa.	45 00	54 25

South Carolina.

Beaufort—St. Helena Ch., for Africa, \$40; China, \$40 39.	80 39	
Blacksvalley—Trinity Ch., Gen	25 00	
Charleston—Calvary Ch., for Africa.....	47 52	
St. Peter's Church, China, \$117 50; Africa, \$117 50; Greece, \$25.....	260 00	
St. Philip's Ch., Af., \$15; China, \$30.....	45 00	
Mrs. Esther Holbrook, for Bp. Payne.....	50 00	
St. Paul's—Christ Ch., by a member for Africa.....	15 00	522 91

Georgia.

Columbus—Yearly payment for education of Clara F. Har- graves, Bp Payne's school	20 00	
Savannah—"Ladies' Chinese Society," for Bp. Boone, \$150; annual pledge for support of six pupils at Mission school, Shanghai, \$150.....	300 00	320 00

Ohio.

Dayton—Christ Ch.....	15 00	
Springfield—Christ Ch.....	35 00	50 00

Iowa.

Bellevue—St. Paul's Ch.....		2 00
-----------------------------	--	------

Miscellaneous.

Anonymous.....		50
Total from June 20 to July 20, 1856.....	\$2,231 77	
Previously acknowledged.....	\$60,037 18	
Total Oct. 1, 1855, to July 20, 1856..	\$62,268 95	